

Mr. Graydon

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

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[No. 51

## MISSIONARY INTELLIGENCE.

From the London Evangelical Magazine.

### CALCUTTA.

A letter from Messrs. Townley and Keith, dated the 7th of Sept. 1818, states the proceedings of the 'Bengal Auxiliary Missionary Society' established by them. They have exerted themselves very diligently in printing various and religious tracts in the Bengalee language, and dispersing many thousands of them among the natives, who in general receive and read them with great avidity. Among the tracts printed, are, a dialogue (written by Mr. Keith) between a *Pundit* and a *Surkar* (a teacher and an agent for Europeans); the History of the Saviour of the world; a dialogue between a *Gooroo* (or spiritual guide) and his pupil; an Appeal to the Conscience, called *Good Counsel*; also a dialogue between *Ramburee* and *Shadho*, the former an idolater, the latter a pious man, who points out what a true Christian is; some of these are in great demand, and second editions printed of 6,000 each.

In the evening the brethren go abroad, and sit down in or near a Hindoo's house and read or ask a native to read, part of a tract, converse with the natives on the subject and give away a number of copies.

They also give away at the Monthly Missionary Prayer Meeting, to the members of the Church, and other active friends, a number of the dialogues for dispersion in their several connexions. Thus the tracts are widely circulated throughout Calcutta and its environs.

They have also been engaged in collecting *Lessons from the Bible*, with a view to a school on a new plan, in which the sacred oracles are intended to be taught.

'We Wish,' says the Missionaries, 'to procure pieces of ground, at a small monthly rent, on which to erect what you would call *sheds*, but we shall call *Bengalee Chapels*, in which we can meet the natives, at all times and seasons, without the inconvenience which we have hitherto experienced. At present we wish for seven of these, in different parts of the town, so that we may every day go forth to make known the Saviour and his dying love to sinners. Oh! if you could but see the *million* of immortal souls in Calcutta, how would it move you to send us men of God, and money to carry on the work! We trust you will never suffer the *Gospel Car*, to resemble the *Juggernaut's Car*, near Serampore, which this year stuck fast in the mud. We may remark, that the ponderous cars of the heathen deities have filled the roads with ruts; but, notwithstanding the roughness of the road, we fondly hope that we have, in some little degree, moved forward the *Gospel Car*. We only want a little more of British piety, zeal and wealth, with the presence of our Elder Brother, and his presence will affect far more than Juggernaut's bro-

er's did, which was procured at the price of fifty rupees, as a present to his priests—all which could not induce the car to go forward. We know and are assured, that it is the will of God that his word shall run and be glorified. We are encouraged therefore to set our shoulders to the work with all our might; our work will not be in vain in the Lord. We are already in possession of the promised land.'

In a postscript to the letter, the brethren, referring to the late Mr. May, observe—'His labours among the young will be reaped in after-generations. It was in his heart to endeavour to establish a *Society* here for the education of the natives. Like David he collected materials but was not allowed to build the house. Only nineteen days after his death the *Calcutta School Society*, was established. Long may it flourish, that the desire of our brother may be accomplished; namely, that all the children in India may be able to read and write portions of the Scripture. Let this loud call move the Christians in England and Scotland to do what their hands find to do, as the time of usefulness may be very short, like Mr. May's. We rest assured that you will not long deliberate about sending us men, truly qualified with genuine piety, gifts, zeal, and strength, followed with the fervent prayers of all the Israel of God.'

H. TOWNLEY,  
J. KEITH.'

### MADRAS.

Mr. Loveless, in a letter just come to hand, dated 17th of October, 1818, says: Things are going on tolerably well in our congregations and schools, though the great thing is wanting to render them effectual O! for the outpouring of the *Holy Spirit*, then this 'wilderness shall rejoice and blossom as the rose.' The native schools promise great usefulness; and the natives discover an increasing disposition, to send their children to schools in which Christian principles are professedly taught. We have had an application for two new schools near a village in which we have had a school for several months. The use of the ground has been given to us *gratis*, and we opened them a few days ago. We have likewise had an application from some natives to establish a Female Native School—a rare thing in India! We design to comply with their request as soon as possible. Perhaps we shall be considered too extravagant on the subject of schools; but we rely on the liberality of British Christians for all needed supplies in so important a part of our work. The Free School adjoining the Chapel, both male and female, prospers. Our Bible Association has furnished a great number of them with the Bible, and many of the boys have attained a very considerable knowledge of its sacred contents.

'We received a letter from our dear brother Knill, yesterday, and rejoice to hear he has

completely recovered his health; and, with brother Mead, is labouring with the most pleasing prospects of usefulness, at Nargarcoil, near Cape Comorin.

'You will rejoice in the pleasing communication, that a Religious Tract Association has at length been established at Madras, an account of the origin and formation of which is transmitted to the secretary of the Religious Tract Society, by this opportunity.

'The dreadful epidemic, *cholera morbus*, that has raged through India for many months, has at length reached Madras; but it is not so violent in its effects as in many other parts. Through divine goodness, we have all been preserved from its attacks, and are enjoying good health.'

*Extract of a letter from Mr. Fleming, Madras, October 12, 1818.*

'We have at length formed a 'Religious Tract Association' in Madras. I have received no fewer than four petitions for schools this month, from the natives; they make no objection to being taught the sacred Scriptures.'

### BELLARY.

*Extract of a Letter from the Rev. W. Reeve, Bellary, Sept. 29, 1818.*

Mr. Reeve, after lamenting the general apathy of the Hindoos in matters of religion, and their proneness to the arts of deception, proceeds to mention some encouraging circumstances; among these he observes, is 'the little opposition manifested by the natives to Christianity. Open violent persecution is a thing I never saw nor heard of in this part of the world: a Missionary might travel from hence to the north or to the south, to the east or to the west, for several hundred miles without fear of being molested, especially when his character is known. He might stop and pitch his tent in whatever city town or village, he pleased, and there would soon be a multitude assembled around him, discovering the greatest respect to his person, and the most anxious solicitude to hear what he has to say on the great subject of religion.'

'Is it not pleasing to remark also the numerous inquiries, and the frequency of visitors? I remember no day, since I have been in India, in which several persons have not come to ask questions relative to the object of our coming among them. Many come, without doubt, either from mere idle curiosity, or for mercenary purposes: yet in many cases, we trust, they have been pierced to the heart, and have departed saying, 'Men and Brethren, what shall we do?'

'Should we not remember also, that a large portion of divine truth has been diffused among them? At all times they manifest not only readiness but eagerness to receive our books. We have distributed many thousands of Dr.

Watt's first and second catechisms, our Redeemer's Sermon on the mount, and a great variety of other small tracts. Several persons have been here who told us that they came more than a hundred miles on purpose to obtain some of our books.

Our native and other schools are in a flourishing state; there are now 553 children under our care. This presses very hard upon us. Send forth, we beseech you, without delay, more labourers to strengthen our hands.

#### CAFFARIA.—Africa.

Mr. Barker, in a letter just received, dated Theopolis, 15th of Nov. 1818, observes, "I wrote you last on my return out of Caffaria, and am sorry to inform you that things since then, have taken a very serious turn. The Caffres are fighting among themselves and it appears, that Makaana is the principal man among the disaffected party. 'T Geika, has several times sent to the colony for assistance, and has been obliged to flee. Assistance was promised him, if he needed it, in his attempts to suppress the depredations on the colonists, when his Excellency the Governor was in Caffaria. An expedition is in readiness to enter Caffreland, to assist 'T Geika and twenty of our people have orders to join it. The government look upon 'T Geika as a paramount Chief, and have from time to time, made him many valuable presents; and 'T Geika, at last appears disposed to check the daily depredations of the Caffres. The consequence is, that all the other chiefs, or nearly all, are disposed to take up arms against him. What the event will be time will unfold. I hope it may be for good to the cause of our dear Redeemer, who over-rule commotions among men for his own glory.

As to the Caffre mission, I feel a desire to acknowledge a particular display of divine care in the late dispensation of Providence. Had our brother Williams been living, our concern for his situation would have been great, and probably himself in imminent danger; but now, both our departed brother and his family are out of the reach of malice or apprehension; he has joined the spirits of the just, made perfect, and his family are with us at Theopolis."

#### Extract of a letter from Mr. Hamilton, (New Laffikoo) Kroonan's River. June 9. 1818.

I am very glad to hear that you intend to send out more missionaries. Here are large fields for cultivation. Poor Makoon has been here, begging that a missionary may be sent to teach him the way to heaven. There are also many towns north west of us, which are as fields white for the harvest. Tell the young men who may be disposed to come out that the hardships of travelling are nothing—that seeming difficulties, when approached, disappear."

#### MADAGASCAR.

By a letter from the Rev. David Jones, dated Mauritius, Nov. 10. 1818, we learn that he and Mr. Bevan have visited Madagascar. They sailed from Port Louis on the 8th of August, and landed at Tamalave, in the Island of Madagascar; on the 18th of the same month. They were favourably received and soon commenced a school of ten children, some of whom were of the principal families. When they informed the people that their wives, whom they properly left at Mauritius, would come and teach the Maglagash women to read, write,

and sew, they exclaimed *Sarabe! Sarabe!* that is, very good! very good!

On the 24th of September, they returned to Mauritius, to avoid the unhealthy season then approaching; but they intended very shortly to go back to Madagascar. Upon the whole they were much encouraged with the prospects before them. We have not room at present for further particulars.

#### CHURCH MISSIONARY SOCIETY.

##### Syrian Committee.

Among the singular occurrences of our day, the visit to this country of an eastern Ecclesiastic of high dignity, with the view of obtaining assistance in the melioration of the state of his people, is not a little remarkable. The circular which follows will explain itself. It has been issued by some gentlemen who considered the opportunity of benefitting Syria, offered by the visit of the archbishop, as too promising to be neglected.

##### Intellectual and Moral Improvement of Syria.

At a meeting held on the 11th March 1819, at Mr. Hatchard's, Piccadilly, Sir Alexander Johns one, Knt. F. R. S. (late chief justice of Ceylon) in the chair, the following resolutions were passed unanimously:

1st. That it appears to this meeting, from various testimonies submitted to it, that the Syrian Archbishop of Jerusalem, the most Rev. Gregory Peter Giarve, now in London, has visited this country for a purpose which lays a forcible claim to the support of benevolent persons; that purpose being, the intellectual and moral improvement of a numerous body of people.

2d. That this meeting gives full credit to the following statement which has been laid before it, of the condition of the said people. "There are in Syria and the neighboring countries, about one million of persons who use the Carshun language; that is, they speak Arabic; but in writing it they employ the Syriac characters. These people have but very few books among them; there being printing presses for the Garshun no where but at Rome, and at St. Antonio near Tripoli in Syria, and but a small number of books printed at these presses. The main body of the people are in consequence in a lamentable state of ignorance; and their poverty is so great, that they have not the means of relieving themselves."

3d. That the state and condition of the people for whom this benefit of instruction is sought, are peculiarly worthy commiseration and relief, as they inhabit, under circumstances of much difficulty and oppression, those very countries from which our own highest advantages were originally derived.

4th. That the Syrian Archbishop of Jerusalem having proposed to form a printing establishment at the place of his residence on Mount Lebanon, for the purpose of printing in Carshun, Elementary and other books, with the Holy Scriptures, in order to promote Education and Christian Knowledge wherever the Carshun is used, this meeting cordially approves the said design.

5th. That a fund be now opened, for enabling the archbishop to effect the objects proposed, and for promoting the intellectual and moral improvement of Syria; and that the application of said fund be entrusted to the charge of a committee.

(Signed) ALEX. JOHNSTONE,  
Chairman.

A committee was appointed to carry the above resolutions into effect. Samuel Hoare, esq. jun has undertaken the office of Treasurer; and the Rev. Samuel Lee, M. A. Professor of Arabic in the University of Cambridge, will carry on as Secretary, the future correspondence with Syria.—[Lon. Miss. Reg.

#### MISSIONARY BIBLE SOCIETY

Of the Methodist Episcopal Church in America.

A society bearing this name is about to go into operation. It is to be general, with an auxiliary society in each Conference, and branches of those auxiliaries throughout the whole body.

#### GENERAL WESLEYAN METHODIST MISSIONARY SOCIETY.

One hundred and three Missionaries are employed by this society. Its funds raised last year in Europe for the support of Domestic and Foreign Missions, exceeded eighty thousand dollars. In Ceylon nearly 4000 heathen youth are under the instruction of their Missionaries.

#### BRITISH & FOREIGN SCHOOL SOCIETY.

##### FOREIGN OPERATIONS.

In turning our view toward the nations on the Continent and the world at large, we see this mighty engine of moral improvement erected in almost every civilized country, and in some hitherto uncivilized. The value of the British system is universally acknowledged wherever it has been fairly tried. The manual which describes it has been translated into several foreign languages; and thus the knowledge of the system is becoming universal.

##### France.

In France, the great work of universal education goes on triumphantly. The committee are acting on a well-organized plan, which is producing the happiest effects throughout the various departments; in all of which, except 8 only, they have established the system. The result of their labors, including a variety of interesting communications upon the subject, is published periodically in a distinct work, called "Journal d'Education." The French government, not only protects, but supports and encourages the School Society. The schools of the Protestants are equally with those of the Catholics patronised and supported by authority. Thus encouraged, the work seems to be actually going on faster in France than in the country where it originated. Its friends and patrons are found in all ranks. Princes, Nobles, Ministers of state, Ecclesiastics, and magistrates, are active in their exertions; in which they are most powerfully assisted by many ladies, who zealously promote the establishment of schools for their own sex.

At a public meeting of the society held on the 28th of February of last year, at the Hotel de Ville, a report was read by the general secretary, the Baron de Gerando.

Of this it is said—"By the former report of the 16th of April, 1817, it appeared that the number of schools in France was about 100.—The present report states, that in February 1818, the number registered from their regular correspondence was 369. Thus in little more than nine months, the number was nearly quadrupled, and many new schools have been since added.

From letters afterwards received it appeared that the schools had risen to more than 600 in number.

At Toulouse, Montauban, Tonnies and Bordeaux, schools for Protestants are established; and efforts are making by enlightened and benevolent persons in all those places, to secure for the children of their Protestant brethren, those advantages, in respect to education, which their government is so well disposed to bestow.

*Switzerland.*

In Switzerland, notwithstanding Public Education had always been a considerable object with that intelligent and enlightened people, yet they soon perceived that their former plans with regard to the education of the poor, might be considerably improved by the introduction of the British System, especially in their larger cities and towns; and they have accordingly opened several new schools.

*Spain.*

Captain Kearney, a gentleman from Spain, mentioned in the report of last year, as studying the System at the Borough Road, has returned to Madrid, in full possession of the necessary information to found schools in that country; and your committee has the pleasure to report, that a school on the British system was opened at Madrid on the 9th of January last. Your committee is informed, that other schools upon the plan are establishing in Spain; and there is no doubt but that the complete success of this first experiment, will operate powerfully in diffusing the system through that country.

*Russia.*

It appears that the Emperor Alexander has directed schools to be formed for the Russian soldiers. The introduction of it first among the military, seems to be a wise measure; as the government can easily dispose of this class of the community, in the way best calculated to diffuse the system widely and rapidly.

The school at Maubeuge contains 300 Russian soldiers, whose progress he states to be really astonishing; many of them have learnt, in three or four months, to read and write.—Similar schools have been established in all the cantonments of the Russian troops in France.

At St. Petersburg a committee has been appointed, by order of the emperor, to introduce the system into the schools for the children of soldiers. At the head of this committee is placed general count Sievers, by whose exertions a school of this kind, containing about 200 children, has already been opened. Similar ones are begun at Moscow, at Kiew and at Tomsk in Siberia.

A native of Philippolis in Greece, named George Cleobule, is at present studying the plan at Paris with great zeal; and is translating the lessons into Greek, with a view to introduce the system into his native country.

*Prussia.*

Your committee have received information that preliminary steps have been taken by the department of the Prussian government, charged with the superintendance of Public Education, to introduce the British system in a school at Berlin, and in some provincial towns where there is a considerable population of manufacturers.

*United States of America.*

Accounts from the United States of America prove the great interest which that government continues to take in the education of the poor.

The schools on the British system, in the city of New York alone, have afforded the means of instruction to 1500 children, besides providing teachers for many towns in the interior. But the committee of New York are so fully impressed with the necessity of having a general superintendent to visit and reorganise all the schools under their management, that they have applied to your committee for a person with proper qualifications, talents, and experience, to whom they have promised a handsome salary; and, accordingly, Mr. Charles Pickton the brother of your superintendent at the Central School, has been selected for this important object; and it is expected he will sail in the course of the present month of July.

*Hayti.*

The accounts received of the progress of our system in Hayti are extremely encouraging, and more than justify the high expectations which your committee had formed of the talents and abilities of Mr. Gulliver and Mr. Daniel; they appear to have conducted themselves much to the satisfaction of the king and his ministers, and have already trained several masters for schools at different places.

The grand experiment which the king of Hayti is now making in the face of the whole world, is one of the most important of the kind which has ever been attempted; and he has shown already that he must succeed. Let us no longer be told that the African race is an order of inferior beings, while we can point to Hayti as a proof, that when their intellect has a fair chance for cultivation, when their spirits are unsubdued by oppression, they will naturally rise in the scale of civilization to a point infinitely higher, than can be fairly claimed by many of those who have proudly despised them.

*Sierra Leone.*

The schools at Sierra Leone continue to flourish and increase under the foreign care of the excellent Governor Macarthy, who devotes all the energies of his mind to promote the general welfare of the colony and the civilization of Africa.

Mrs. Turner, who established the large girl's school there in December 1815, and whose labors have been of the greatest benefit to Africa, has been obliged to return to England on account of her health: leaving the school in a prosperous state. Your committee continue to receive the most pleasing account of the conduct and usefulness of George Fox, a young man of colour, educated in your training establishment in the Borough Road. He has long taught a large school in the colony, and, your committee understand, much to the satisfaction of the governor.

**SABBATH SCHOOLS.**

*Extract from the 3d Report of the New York Female Union Society for promoting Sabbath Schools.*

There are yet four schools belonging to this Union who have not sent in reports. From those read it appears, that in thirty schools, there are two thousand five hundred and sixty scholars, under the care of three hundred and seventy eight teachers. Six thousand six hundred and twelve chapters in the Bible have been committed to memory, besides answers to M'Dowell's Questions, Catechisms, Hymns and Scripture Proofs, innumerable.

Twenty-one teachers and 17 scholars have

been enabled to profess their faith in Christ, and have become members of his visible church.

Harmony and love continue to prevail in our Union. Worshipping in different companies, we are *one in Christ*; in faith we hail the day, when we, "shall see, eye to eye," and when, as there is but one Shepherd, we shall all be gathered into one *Fold*.

From the Christian Spectator.

*On the Instruction of the Deaf and Dumb.*

Not long ago, the writer of this article, visited that interesting institution, the Assylum for the Deaf and Dumb. The instruction was communicated by Mr. Clerc, in signs, and was written down by the pupils on large slates, standing before them. The lesson was the history of the Creation, as recorded in Genesis. So expressive were the signs employed, that even to one, who had never been conversant with the deaf and dumb, they were perfectly intelligible. The following introductory explanation will never be forgotten. By the direction of the instructor, it was written down in this manner.

God thought,  
God wished, ~~God~~ GOD CREATED,  
God spake.

I was delighted with the clear illustration of that most difficult, most perverted, most glorious doctrine of revelation, viz. that God acts according to antecedent *design*, or, in scripture language, "according to the council of his own will." A new light upon this subject seemed to break upon my own mind; and I said, who can doubt of this doctrine as a universal principle of divine action? Who can for a moment, prefer the control of a being who acts without previous thought, or design, to the government of One, who embraces all things in a single scheme dictated by infinite wisdom and goodness?

I could find nothing to cavil at, in Clerc's doctrine, that speaking after the manner of men, God thought before he desired, desired before he acted, and acted according to his desire, in the creation of the world, according to the council of his own will. I could not but wonder, that he should be supposed by any, to have departed from a course so reasonable; and to have entered upon the government of the world without a *purpose* or a *plan*, according to which he should regulate the events of his administration. I could not but rejoice in the reflection, that my own being had been an object of thought and desire; and a subject of action to one so great, so wise, and so good; that all I possessed, and all that I hoped for, was subject to the divine inspection and controul; and that in time, and in eternity, I should be disposed of according to "the council of his own will." When I contemplated the mute intelligence around me, it cheered me to think, that their defective organization, was not as some would say a *lusus naturæ*, a sport of nature, but that in giving them a being under exactly these circumstances, God thought, and willed, and acted.

Contemplating the light of the gospel, which was beginning to break on their minds, in connection with the hope that it might become the power of God to their salvation, I was doubly cheered to reflect that in rearing this institution; in providing instructors, so humane and able; and in collecting from so many distant

places, these mute children of sorrow, God thought, wished, acted; and that if any of them should by these means be brought to a saving knowledge of Jesus Christ, and should after death find themselves in heaven, they would instantly and gratefully recur to the great truth which was taught them in the first lessons on the Bible, and give glory to Him, who thought upon them in their lower estate, desired their future well bearing, and by his providence and grace accomplished their redemption.

I attended with great interest to the progress of the History, while the "earth rose out of chaos," the sun and stars were lighted up in the Heavens, the earth was adorned with vegetables, trees and fruits, and together with the waters of the sea, peopled with life; until a mass of clay rose under the plastic hand of the Creator into the form of man, and from His inspiration received life and immortality; until Adam "fell asleep," and from his side an embryo principle was taken, and formed and animated by the breath of the Almighty, to be the companion of man.

My time had elapsed. Taking a pencil I requested Mr. Clerc, in writing, to say to his pupils for me:—"My dear friends—I am highly gratified with the improvement which you have made. When I am gone, I shall not cease to pray that you may be happy, and useful in this life; that your hearts may be renewed, and your sins forgiven; and that when you die, you may go to heaven." As Mr. Clerc explained the sentences of commendation, every countenance beamed with delight; as he explained the assurance that I should remember them in my prayers, their countenances settled into a cheerful solemnity; but when the subject of the prayer was announced, every eye was filled with tears. The effect on my own heart was powerful and sudden as the electric stroke. I left the room with tears, which I could not conceal; and with emotions, which could not be uttered.

S. T. D.

The report of the Directors of the Connecticut Asylum for the education of the Deaf and Dumb, lately published, exhibits a list of forty-seven pupils, belonging to that institution at the commencement of the late vacation. The expenditures of the institution for the last year amounted to \$20,543 52, of which sum \$8860 85. were expended in the purchase and repairs of the House and Lands occupied by the institution, \$3,888 67 for tuition, and \$7,245 52 for boarding the pupils. The funds for the expenditure of the year were derived principally from the following sources, viz. from donations \$7,528 48; paid by pupils, \$5,843 20; contributions from churches in Connecticut 2,646 12; and interest and dividend on stock 1,018 42. The funds of the institution are \$12,345 Phenix Bank Stock; Cash on hand \$2,423 48 besides real estate and a township of land granted by congress.

*Daily Adv.*

#### AMERICAN COLONIZATION SOCIETY.

*Extract from the Minutes of the General Assembly of the Presbyterian Church.*

The objects and plans of the American Society for colonizing the free people of the U. States having been stated to the General Assembly, and the same having been considered and discussed, the Assembly resolved, that in their opinion the plan of the society is benevo-

lent in its design, and if properly supported and judiciously and vigorously prosecuted, calculated to be extensively useful to this country and to Africa.

The situation of the people of color in this country has frequently attracted the attention of the Assembly. In the distinctive and indelible marks of their colour, and the prejudices of the people, an insuperable obstacle has been placed to the execution of any plan for elevating their character, and placing them on a footing with their brethren of the same common family. In restoring them to the land of their fathers, the Assembly hope that the way may be opened, not only for the accomplishment of that object, but for introducing civilization and the Gospel to the benighted nations of Africa. From the information and statements received, the Assembly believed that the proposed colony in Africa may be made a powerful auxiliary in the efforts which are making to abolish the iniquitous traffic in slaves carried on in Africa, and happily calculated to lay the foundation of a gradual emancipation of slaves in our own country, in a legal and constitutional manner; and without violating the rights or injuring the feelings of our southern brethren. With these views, the Assembly feel it a duty to recommend the American Society for colonizing the free people of colour of the United States to the patronage and attention of the churches under their care, and to benevolent individuals throughout the Union.

#### STATE OF SOCIETY.

The General Assembly, viewing with deep interest the present state of our country, and more especially the commercial embarrassments which press upon every part of the U. States, and the spirit of corrupt and mischievous speculation which is probably to be regarded both as a cause and an effect of these embarrassments; feel it to be their duty to take this notice of this unhappy state of things, and to express their opinion of their proper remedy.

The Assembly, then, are persuaded, that the evils so general in their prevalence, and so severe in their pressure, primarily on the commercial and manufacturing portions of the community, but in a considerable degree on all, owe their origin, in a great measure, to that spirit of cupidity, of adventurous and unjustifiable speculation, of extravagance and luxury, which so unhappily prevail in our country; and also, in no small degree, to the want of that kind of education which is calculated to prepare youth for solid usefulness in the church, and in civil society. The Assembly therefore are firmly persuaded, that the effectual remedy for these evils under God, is to be found in a recurrence to those principles and duties of our holy religion, which are not less conducive, to the temporal welfare of men, than to their eternal happiness; and they have no hope that general prosperity can be restored to our country until there is a return to those habits of industry, temperance, moderation, economy, and general virtue, which our common Christianity inculcates.

Under these impressions, the General Assembly would earnestly exhort the churches and people under their care, to take into due consideration, the opinion above expressed; to cultivate in themselves, and to endeavour to promote in others, those simple frugal and regular pursuits, which cannot fail to exert a benign influence on the best interests of society; and

to train up their children in the principles and habits which will prepare them at once to be useful members of the church, and useful citizens. They would especially entreat those individuals and families belonging to their communion, whom God has been pleased to favour with temporal wealth, to consider the importance of their setting an edifying example; so that their whole influence may be employed to discourage fashionable vices and amusements, and to promote the simplicity and purity of Christian practice.

And the Assembly would also earnestly exhort all ministers in their communion to make these sentiments a subject of frequent and serious address to the people of their respective pastoral charges; and to endeavor, by all the means in their power, to impress on the minds of their hearers the all-important truth, that the religion of Jesus Christ, in its vital power and practical influence, is the best friend of civil society, as well as essential to the eternal well-being of man.

#### SLAVE TRADE.

*Extract of a Letter from Sierra Leone, dated January 9th, 1819.*

It is with the deepest regret I inform you, that notwithstanding the liberality of Great Britain, notwithstanding the faith of treaties solemnly entered into, the coast swarms with slave vessels dragging thousands of its miserable inhabitants into endless captivity. A few days since the Union of Liverpool arrived here, from the leeward, the supercargo of which states that during his stay in the river Calabar, not less than eight vessels, averaging 500 slaves each, had sailed for the Spanish colonies. We may indeed form an estimate of their numbers from the circumstance of the late colonial brig, lieutenant Hague, commander, having detained and sent into this port in the space of 2 years, 22 vessels having upwards of 2 thousand slaves on board.

#### RELIGION.

A considerable attention to the concerns of religion has been manifesting itself, since July last, in the village of Aurora, N. Y. A Presbyterian congregation has been organized and is increasing. Sixty three communicants belong to it instead of nine the original number, all apparently actively engaged instead of being lukewarm and indifferent, all the male members from 15 to 90 years of age ready to lead in public prayer when invited. Prayer meetings are held almost every night and on sabbath morning; and a spirit of uncommon liberality is displayed in building a house for worship, where none has ever before been erected.

In Coventry, N. Y. also sinners have been converted and saints refreshed. 160 persons have recently made a public profession of religion, about 40 in the Congregational church, about 100 in the Baptist churches and about 20 in the Methodist church.

In Ashford, Eastford, Westford, Mansfield, Vernon and Bolton, in Connecticut, great seriousness prevails. To the communion of one society in Ashford fifty persons have been added, and probably before this time, 50 more to that of Eastford.

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